

# ***Who is in Your Pulpit?***

**I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.**

**2 Timothy 4:1-2**

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by Carl Graham

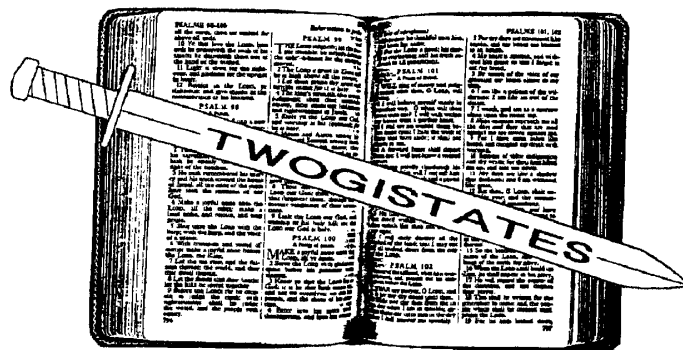
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**TWOGISTATES PUBLISHERS**

E-mail: [carlgraham@twogistates.com](mailto:carlgraham@twogistates.com)

Web: <http://www.twogistates.com>

**TWOGISTATES Publishers advocate the King James Bible  
as the best source for God's Word in English**



**For the word of God is quick, and powerful, and sharper than any  
twoedged sword, piercing even to the dividing asunder of  
soul and spirit, and of the joints and marrow, and is a  
discerner of the thoughts and intents of the heart.**

**Hebrews 4:12**

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## Who is in Your Pulpit?

The premise of this paper is when we quote others as authorities on any subject we give our listeners the impression that we endorse the authors of the quoted sources as being credible. That is to say we by implication sanction everything they have written, expressed, or spoken.

This implied endorsement is true for all areas of society and it especially applies to the business, academic, and the religious worlds. When one quotes Charles Darwin as the ultimate authority on evolution it is assumed the person is an evolutionist. When one quotes Teddy Kennedy as the ultimate political authority it is assumed the person is a liberal Democrat. Likewise when one comes in the name of God and quotes favorably from the Bible as the ultimate spiritual authority it is assumed the person is Christian.

This phenomenon is normal in the human arena because we have been trained and educated to accept the words of the authorities in any area. If a policeman says you are breaking the law, you don't doubt it; if a doctor says you have some kind of illness, you don't doubt it, especially if his medicine cures you. If a perceived authority in religion tells you this is what the Bible says, you immediately accept it.

The language the experts use is also a convincing factor because they use words we can connect with. An automobile mechanic may talk about replacing your drive shaft when you have a vibration on the road. A politician may tell us he is going to get this nation out of debt without raising taxes. A preacher may read from one of the modern versions of the bible to demonstrate its superiority over the Bible of the past.

The point is in all the examples cited the experts were using the right words, but had placed different meanings on them.

If you know nothing about the mechanical aspects of automobiles replacing the drive shaft to cure a vibration makes sense, but most likely it is only the tires out of balance.

If you are not familiar with the empty promises of the politicians you may believe that one lone politician can fix the multitrillion dollar national debt without raising taxes, but common sense should tell you those dollars have to come from somewhere.

If you know nothing about the underlying motives of the people behind the modern versions of the Bible you will probably accept the preacher's word that all Bibles from the time the first copy was made have been inferior. This implies that all the followers of God since Moses have been without an authoritative voice.

In any area of communication on any subject it is not the words that are used, but the meaning and understanding behind the words, and each of us employs this concept to some degree anytime we communicate with others. For example, if a person claims to be a Christian we generally don't ask him to prove it, but we do evaluate his words to discern if he meets our concept of Christianity.

Sometimes this is difficult to do for the words of the Christian language is pretty much standardized, and unbelievers sometimes use the same words as the Christians. In every case it is not the words being used but the understanding behind the words because the same words may mean different things to different people.

Here is a prime example. Not too long ago my doorbell rang. When I opened the door there stood two well groomed, well dressed young men, wearing black pants, white shirts, and black ties. Their manners were impeccable as they offered to share a message about Jesus Christ with me. Of course, the Jesus they were talking about was totally different than the Jesus of the Bible, but they were using terminology that is so familiar and dear to the Christian world.

Many who are not properly informed about the Jesus of the Bible easily fall into the deception these young men, and many others like them, are expounding. They are using the right words, but attach a different meaning to language that is familiar to most of us.

Most who are dedicated to the work of Christ will undoubtedly respond that they couldn't possibly be deceived by such people as those mentioned. They know when Christ is being presented by truly "born again" believers and feel perfectly capable of discerning deception when confronted by it.

These same people who are so deeply convicted they can't be deceived usually are strong believers in the Bible and are quick to quote exactly what God's Word says in certain situations. They would never consider endorsing false doctrine, or even recommending the works of any person who would vaguely suggest anything contrary to God's Word. These people, from all outward signs, are truly dedicated, Bible believing Christians.

We, who are devoted to the Lord, enjoy being around such people as these; those who talk about God's love for mankind, and what He has done for them personally. It is a joy to hear others who have had a heart warming experience which leave us with no doubt about their dedication to the cause of Christ. It is a genuine thrill to get to know others who believe as we do and to get to share our innermost thoughts about the Lord with them.

However, we must be ever aware that there is always a difference in the perception of language and the exact meaning of certain phrases and words. For example, one may say that he believes the Bible to be God's inspired, inerrant Word; it is all truth without error. This is a good statement, but in today's Christian world it has two totally different meanings. For one it may mean that God's inerrant truths are available today in the words of King James Bible, while for another it may mean that God's inerrant truths are available today in the concepts presented in the modern versions.

In casual conversations it may seem as if both parties are saying exactly the same thing, but closer inspection will reveal that while they are using the same words, they mean something entirely different. For one it means he has a Bible which presents solid instructions that never change. It is his standard for living based on the commandments of a never changing God. For the other it means he has an illusive Bible that is ever changing. It has elusive standards for living which are based on the ever changing whims of its author; what is truth today may not be truth tomorrow.

Be aware that in today's Christian world there are at least two major schools of thought concerning the Bible as the inspired, inerrant Word of God. While both schools may profess they believe the Bible to be the inspired, inerrant Word of God, they differ in what these words actually mean. One faction says that God gave us an inspired, inerrant Bible in the original manuscripts and protected it from error and we have it available today as His preserved Word. The other faction has a notion that only the original written records were inspired and the first time they were copied errors were included, and this process been repeated over and over throughout the centuries and we just simply don't have a reliable copy available today.

You see they both believe in the inspired original manuscripts, and on the surface they both sound as if they are saying the same thing. However, the difference is one accepts the actual presence of the very words of God while the other only accepts the presence of His thoughts. These are two entirely different concepts, one trusts God and the other trusts man, and many professing Christians are not even aware of the significance of the difference. The real argument then is not actually about inerrancy, but is in reality about another category addressed in the Bible which is defined as providential preservation.

When we speak of providential preservation, what do we mean? Basically, it means that God originally gave us His inspired, inerrant words and then kept them pure for all generations. This means He preserved the Scriptures in their original form and in His exact words.

The opposing view to providential preservation would be that God gave us His inspired, inerrant Words in the original autographs and left it up to man to preserve them. The argument would be by those who advocate this approach to

Scripture is man did not maintain an inerrant copy of the original autographs, and consequently, the Bible has become corrupted over the years. This is where the modern approach to the Bible has come into play.

The modernists would have us believe that they have the ability to take the many available manuscripts which they claim are chocked full of errors, and through a process called textual criticism, come up with the most correct text possible. They advocate that the text passed down by the church is full of errors and cannot be trusted, and by careful evaluation of the existing manuscripts, they have the ability to give us the correct readings. However, they take God completely out of the process by encompassing all their efforts with the basic supposition that the Bible is to be evaluated as any other book of literature.

To give the reader a better understanding of the thinking of the modernists here are a few of the Godless assumptions they use to develop the critical text as given by Phillip Schaff, the father of the American Standard Version (ASV). (Please notice that nowhere do these rules mention God's part in the process, or even a requirement for the critics to be saved.)

The following quotes and subsequent quotes of Phillip Schaff's are taken from his book *A Companion To The Greek Testament And The English Version*, Harper and Brothers Publishers, 1885.

1. Knowledge of documentary evidence must precede the choice of readings.
2. All kinds of evidence, external and internal, must be taken into account, according to their intrinsic value.
3. The sources of the text must be carefully sifted and classified, and the authorities must be weighed rather than numbered.
4. The restoration of the pure text is founded on the history and genealogy of the textual corruptions.
5. The older reading is preferable to the later, because it is presumably nearer to the source.
6. The shorter reading is preferable to the longer, because insertions and additions are more probable than omissions.
7. The more difficult reading is preferable to the shorter.
8. The reading which best explains the origins of the other variations is preferable.

9. That reading is preferable which best suits the peculiar style, manner, and habits of thought of the author.

10. That reading is preferable which shows no doctrinal bias, whether orthodox or heretical.

11. The agreement of the most ancient witnesses of all classes decides the true reading against all medieval copies and printed editions.

12. The primary uncials, N, B, C, and A - especially N and B - if sustained by other ancient Greek uncials (as D, L, T, =, Z) and first class cursives (as 33), by ancient versions, and ante-Nicene citations, outweigh all later authorities, and give us presumably the original text of the sacred writers.

As can be readily seen from the list above, it all comes down to the opinion of the critic. If the suppositions were really accurate, then the textual critic could take all the available manuscripts, apply his so-called cannon, and come up with an accurate copy of the original manuscripts. In fact, if all this were true, any textual critic could take the same manuscripts and come up with exactly the same text as any other critic.

We know from experience that this is not the case and some of the difficulties can be traced to the ever changing Nestles Greek text, which is based on the one Westcott and Hort used to bring us the Revised Version (RV) of 1881. The Nestles text has now gone through 27 editions, and I can assure you that the editors of this text are now devising changes for the next edition. It seems that their quest for producing the original manuscripts is a lost cause, because far from giving us a reliable standard, the textual critic has produced only a text that is not consistent and is ever changing.

All the new versions use the Nestles text in some form. Some claim to use the United Bible Society's (UBS) text, but it is identical to the Nestles as stated in its own preface. Consequently, the texts underlying new versions of the Bible are identical to a degree, but this also depends on which edition of the Nestles or UBS text that is used, for they are all different.

It would do well for those who are genuinely interested in finding the truth to know a little about the suppositions of the people bringing us the text for our modern Bibles for this has a direct influence on the truth of a specific version. In the preface of the UBS text, Third Edition, there is a legend of the level of confidence the various critics have in their work. This is designated in the margin of the text by A, B, C, and D. An "A" designates the items that they feel sure were in the original autographs, a "B" designates items that is suspect, a "C" designates items that are they are reasonably sure were not in the autographs, and the "D" designates items they are sure were not in the originals. You see, by their own words, the critics proclaim they just aren't sure.

Another caution flag is often waved in the preface of the modern versions. They usually state that an eclectic text is used. This means that the translators started off with a critical text (Nestles or UBS) and because they disagree with the textual critic, they instill their own opinions about what the text should say. They then go on to insert their own ideas of what they consider to have been in the original autographs. Further, in some instances the text is ignored and the translator's idea of what it should say is placed in that particular version of the Bible.

What you end up with in the modern versions is the textual critic's opinion, heaped upon the translator's opinion, with the entire process based on false assumptions. Any particular modern version is further compromised because the only reason for it to be published in the first place is to make money. This is readily apparent for when the demand for a particular version decreases, the publishers quickly come up with a revised version which is new and different and people rush to the stores to see what new truths of God have been discovered.

So, you see what happens when you quote from a modern version of the Bible; you are in fact quoting from a book of literature, based on texts that are man-made and produced by people who do not accept the Bible as God's Holy Word. Sure, they give us rhetoric about the inspired original autographs, but they always go on to say that since they no longer exist, we have to do the best we can. And in the case of the modern versions, the best the scholars can do is always changing. How can one possibly trust a Bible that is not consistent from translation to translation? One can only wonder about what God has to say about all of this.

Actually, God has spoken many times over about the preservation of the Scriptures. Throughout the Bible He tells us that His words will never pass away. He also tells us that He will protect them forever. He even tells us that men will attempt to change the Bible to suit themselves, and He then caveats all of these promises with a statement that the elect cannot and will not be fooled. Let's look at a few of the Scriptures that back up these statements.

**John 10:35**

If he called them gods, unto whom the word of God came, and **the scripture cannot be broken;**

**Psalms 119:89**

For ever, O LORD, **thy word is settled in heaven.**

**Matthew 4:4**

But he answered and said, It is written, Man shall not live by bread alone, but by **every word that proceedeth out of the mouth of God.**

**Matthew 24:35**

Heaven and earth shall pass away, but **my words shall not pass away.**

**Psalms 119:152**

Concerning thy testimonies, I have known of old that **thou hast founded them for ever.**

**1 Peter 1:23-25**

Being born again, not of corruptible seed, but of incorruptible, by **the word of God, which liveth and abideth for ever.** For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But **the word of the Lord endureth for ever.** And this is the word which by the gospel is preached unto you.

**Matthew 5:18**

For verily I say unto you, Till heaven and earth pass, **one jot or one tittle shall in no wise pass from the law,** till all be fulfilled.

**Ecclesiastes 3:14**

I know that, **whatsoever God doeth, it shall be for ever:** nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

**Psalms 119:160**

**Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.**

**2 Peter 3:15-16**

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are **unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.**

**1 Timothy 6:20-21**

O Timothy, keep that which is committed to thy trust, **avoiding profane and vain babblings, and oppositions of science falsely so called:**

Which some professing have erred concerning the faith. Grace be with thee. Amen.

The above references are just a few smatterings of what the Bible says about preservation. It is clear that God told us that He would preserve all His words even to smallest part of the Hebrew alphabet, which is referred to as a *jot* and *tittle*. I have no reason to believe that the same God who provided us with a

way of salvation through Jesus His Son would tell us the truth in one place and lie in another. We must accept all of the council of God if we are to accept His free gift of life. Modern versions of the Bible, and those who bring them to us, simply do not do that.

This leads into the answer to the question, "Who is in your Pulpit?" Certainly, we would never say that your pastor is deliberately preaching false doctrines, but we can safely say that if he is using a modern version of the Bible, he is not bringing you the words of God, but is merely reproducing in the pulpit the voices of unbelievers. Clearly if one quotes from a person who does not accept the Bible as the true Word of God, then it is not reasonable to expect the true Word to come from your pulpit. You see, it is the basic foundation that counts. If one starts with a false foundation, he will end up with a faulty Gospel.

To illustrate the point above, let us look at the beliefs of some of our most eminent Bible Scholars, the very ones who have given us the modern versions of the Bible, for it is through the thoughts and expressed beliefs of these people that we gain insight to their motives and innermost desires.

**There may be an unbelieving scholar in your pulpit who does not believe the Bible is different from any other book.**

Philip Schaff, Editor of the American Standard Version (ASV). We have already looked at some of Dr. Schaff's basic suppositions, but it goes much deeper than that, for he believed that, "God has not chosen to exempt the Bible from the fate of other books, but has wisely left room for the diligent and research of man, who is responsible for the use and facilities within his reach for the study of the Bible." He goes on to say, "Even if we had the apostolic autographs, there would be room for verbal criticism, and difference in interpretation..." (Page 88, of previously cited reference.)

Dr. Schaff started off with the foregone conclusion that his opinion was superior to all the accumulated knowledge and historical evidence that supported the text of the King James Bible, and he sold this concept to the American scholars of that time and all who have followed him since.

**There may be a homosexual in your pulpit.**

Dr. Virginia Mollenkott, Literary advisor for the New International Version (NIV). Dr. Mollenkott served on the translation committee of the NIV and she is a professed homosexual. I don't know how much influence she had on the final version, but something is surely amiss for all references to the Sodomites have been taken out of the NIV (See TWOGISTATES publication, *Sodomy and the NIV* at [www.TWOGISTATES.com](http://www.TWOGISTATES.com)). Her feelings towards the Bible as being God's Word are summed up in one statement, "The Bible does not have a great deal to say about homosexuality, and in the original languages the term is never

used.” (Mollenkott, V.R. and Scanzoni, L., *Is The Homosexual My Neighbor?*, San Francisco, CA: Harper and Row, 1978. pg 55)

She must be using the NIV for my King James Bible has a lot to say about homosexuality and God’s attitude towards such perverted behavior.

**There may be a heretic in your pulpit.**

Dr. Everett F. Harrison, NIV Translator expresses a unique view of the Bible to be so involved in the actual wording of one that is supposed to reflect God’s very words. (Ref. his book *Introduction to the New Testament* , Eerdmans, William B. Publishing Company, December 1971.)

He certainly does not believe in the inerrancy and inspiration of the Scriptures, for he credits Daniel and Paul as getting some of their wordings from non-biblical sources. (Pages 41 & 43) He also goes into some detail to discredit 1 John 5:7 where he claims that one of Cyprian’s comments was mistaken to have been this Scripture. (Page 67)

Cyprian lived in the second century and, in general, where he quoted Scripture, it is accepted as being in the Bible at that time. His exact quote made about 250 AD is, “The Lord says, ‘The father and I are one’ and again, it is written of the father, son, and holy spirit, ‘and the three are one’” (The two references above may be found in John 10:30 and 1 John 5:7-8.)

As you can readily see, Cyprian was aware of the Trinitarian formula in 250 AD. The earliest manuscript in existence is dated approximately 350 AD, but if one is set upon disproving the Bible and making himself appear smarter than God, the way to start is to disprove the accepted doctrines of the church.

**There may be a scholar in your pulpit who thinks the Bible is a composite of many secular sources.**

Dr. Bruce M. Metzger, Compiler of the Greek Text, Editor of the Revised Standard Version (RSV), Editor of the Reader’s Digest Bible. Dr. Metzger is probably one of the most influential people of our time in the area of Bible texts and translations. His thoughts and theories are expounded in classrooms throughout the land, and he is often quoted in the pulpits as well. Within the scholarly circles, he is highly respected and his thoughts are accepted as the last word on biblical subjects.

Just one of Dr. Metzger’s quotes from the Reader’s Digest Bible will suffice to give you the direction of his thinking concerning production of the Bible.

Although Genesis is silent as to its author, Jewish and Christian thought had long accepted it as the work of Moses. However, nearly all

modern scholars agree that, like the other books of the Pentateuch, it is a composite of several sources, embodying traditions that go back in some cases to Moses.

In further notes he often disagrees with the traditional authorship of many of the books, even sometimes taking the extreme position that many were actually written hundreds of years after the named author died.

**There may be scholars who do not accept important biblical doctrines in your pulpit.**

Dr. GEORGE VANCE SMITH (1816-1902), a minister of St. Saviours Gate Chapel, York, was a member of the Revised Version (RV) which is the underlying translation for the American Standard Version. The basic tenant of Unitarianism is there is only one God and Jesus was not divine. They teach that all people will be saved regardless of religious belief to non belief. We can see this Unitarian influence on such Scriptures as Philippians 2:6 where the KJB states that Jesus was equal to God was changed to Him not being equal to God.

Smith also had an influence getting the Trinitarian formula of 1 John 5:7 totally remove from the modern Bibles. It is stated that he later gloried in the fact that many changes made in the English Revision reflected his own wicked views on Jesus Christ.

These few examples give you a little insight to what you can expect from the messages of the modern Bibles. They sound good when educated men preach from them, but in reality they only represent their own unbelief and the unbelief of their producers. Any message preached from a book that is not the Word of God may sound like a typical sermon, but there will always be smatterings of errors disguised to sound like the truth if one is listening for them. A few biblical examples will show this to be true.

I always like to start with Philippians 2:5-6 where Paul clearly stated that Jesus is equal to God in the King James Bible, because this truth is somewhat distorted in most of the modern versions.

**Philippians 2:5-6 (King James Bible)**

- 5 Let this mind be in you, which was also in Christ Jesus:
- 6 Who, being in the form of God, thought it not robbery to be **equal with God**:

**Philippians 2:5-6 (New International Version)**

- 5 Your attitude should be the same as that of Christ Jesus:
- 6 Who, being in very nature God, **did not consider equality with God something to be grasped**,...

**Philippians 2:5-6 (Holman Christian Standard Bible)**

5 Make your own attitude that of Christ Jesus,  
6 who, existing in the form of God, **did not consider equality with God as something to be used for His own advantage.**

**Philippians 2:5-6 (American Standard Version)**

5 Have this mind in you, which was also in Christ Jesus:  
6 who, existing in the form of God, **counted not the being on an equality with God a thing to be grasped,**...

**Philippians 2:5-6 (Revised Standard Version)**

5 Have this mind among yourselves, which is yours in Christ Jesus,  
6 who, though he was in the form of God, **did not count equality with God a thing to be grasped,**...

There are many more that give the same kinds of readings, but you get the idea. There is a major doctrinal difference between the King James Bible and the modern versions in Philippians 2:5-6. When someone preaches from one of these new versions he is silently saying that Jesus is not God. If the preacher does believe Jesus is God then why is he propagating use of the modern versions which says He is not? When a modern version is quoted from the pulpit, the speaker is advocating heresy regardless of whom he quotes and what he calls it.

How about evolution; is there room in the pulpit for such ungodly teachings? The King James Bible teaches man was created by the very hand of God, and He separated him from the animals by giving him a living soul. Most of the modern versions make man equal to the animals.

**Genesis 2:7 (King James Bible)**

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became **a living soul.**

**Genesis 2:7 (New International Version)**

7 the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became **a living being.**

**Genesis 2:7 (Holman Christian Standard Bible)**

7 Then the LORD God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became **a living being.**

**Genesis 2:7 (New American Standard Version)**

7 Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became **a living being**.

**Genesis 2:7 (Revised Standard Version)**

7 then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became **a living being**.

**Genesis 2:7 (New King James Bible)**

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became **a living being**.

Notice clearly in the above references that only the King James Bible has it correct. All the others make man simply a living being with no soul. Even the so-called New King James Bible which follows the readings in the King James Bible in many places agrees with the evolutionists. Does this make a person who preaches from one of these Bibles an evolutionist? If he is not, he is sure giving the wrong impression by helping to publicize Bible versions that teach it. This makes him just as dangerous to the truth as one who is an evolutionist because he is endorsing a modern Bible as a holy book when it clearly defies the truths of God,s Word.

Another great doctrine of God is attacked by most of the modern versions is 1 John 5:7-8. This is the best expression of the Trinitarian formula found in the Bible. Most all of the modern versions remove this important verse and expand the other verses to fill in the gap. The King James Bible has it right for God is present in His oneness in the Father, the Son, and the Holy Spirit.

**1 John 5:7-8 (King James Bible)**

7 For there are three that bear record in heaven, **the** Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, **the** Spirit, and the water, and the blood: and these three agree in one.

**1 John 5:7-8(New International Version)**

7 For there are three that testify:

8 the Spirit, the water and the blood; and the three are in agreement.

**1 John 5:7-8 (Holman Christian Standard Bible)**

7 For there are three that testify:

8 the Spirit, the water, and the blood--and these three are in agreement.

**1 John 5:7-8 (New American Standard Version)**

7 For there are three that testify:  
8 the Spirit and the water and the blood; and the three are in agreement.

#### **1 John 5:7-8 (Revised Standard Version)**

7 For there are three that testify:  
8 the Spirit and the water and the blood; and the three are in agreement.

#### **1 John 5:7-8 (New King James Bible: negated in the footnote)**

7 For there are three that bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one.  
8 And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one. (The footnote for verse 7 reads: NU-Text and M-Text omit words from *in heaven* (verse 7) *through on earth* (Verse 8). Only four or five very late *Greek manuscripts* contain these words.)

The doctrine of the Trinity is very important in that it clarifies exactly who Jesus was and still is today. However notice that by omitting it from 1 John it helps to confirm the modern reading of Philippians 2:6.

Does the preacher accept the Trinity as a fact; if he does he is again denying it by endorsing a book that denies it. He is just as dangerous to the listener as an unbeliever because he is endorsing the works of people who distorts the truth.

The New King James Bible seems on the surface to be correct, but notice by the footnote that it tries to make the denial of the Trinity acceptable. This is the lot of the modern versions. They present parts of the truth, but subtly slip in the untruths. The preacher who preaches from any of the modern versions is downgrading God's Word and is leading people away from Jesus instead of to Him.

One additional brief example of deceptions in the modern Bibles will confirm the extent of deceit in the pulpit. Only the New International Version is quoted, but it is representative of the rest of the versions.

#### **John 3:16 (King James Bible)**

16 For God so loved the world, that he gave his **only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life.

#### **John 3:16 (New International Version)**

16 For God so loved the world that he gave his **one and only Son**, that whoever believes in him shall not perish but have eternal life.

The word, begotten, is very important to the truths of God's Word, because as used here begotten signified God Himself provided the human component in Mary's pregnancy. This means God was not only Jesus' heavenly Father, but He was also His earthly father.

The Bible plainly says Mary was overshadowed by the Holy Spirit (God the Holy Spirit) and she was with child. If Jesus was not begotten of God in an earthly sense He was not who He said He was in a heavenly sense. Contrariwise, if he is God's one and only son, it makes the Bible in error where it speaks of angels and saved people as being sons of God.

Jesus is not the only son of God, but is the **only begotten son of God**. Anyone who preaches from a modern Bible version is affirming that Jesus is not the begotten son of God, and consequently, He could not have possibly been the perfect sacrifice for the sins of the world.

The problem with many of our preachers is they do not believe the Words of God as He has given them to mankind. They want to improve upon them by inserting human authority instead of relying on God's authority. When they quote human authors who disagree with the Biblical records they are in fact making the quoted sources the ultimate spiritual authorities, and in doing so they are negating the authority of God's Word.

If one wants to back up a Scripture reading with further references, instead of quoting the words of frail man, why not instead just quote the author of the Bible, God Himself. We need no other authority in preaching, teaching, or living.

\* \* \* \* \*

### **Hebrews 12:1-2**

1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

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